Introduction to New Secessionism

New Secessionism is a micropatriological position and political ideology, largely native to Glastieve but created within the context of the MicroWiki community's micropatriology and intended for wider use throughout that community. Created in late 2017 by Ives Blackwood as a syncretism of classical secessionism with ideas from Glastieven history and the Congress of Colo, New Secessionism has since been developed both in theory and practice, and represents a powerful new alternative to classical micropatriology that is ready to be adopted across micronationalism.

As a tl;dr, New Secessionism is a viewpoint within micropatriology that holds that micronations can never really gain recognition as macronations, and that instead they should exist as meaningful governments to their citizens, providing genuinely useful services and government on a small scale. Part of this means the group of people who participate in the nation having an organic, non-constructed culture that the micronational government encourages and treats as legitimate and serious, however non-serious it might look from the outside. New Secessionism also has some unique nomenclature that reflects its differing view of micronationalism.

This is an introduction intended to outline the central tenets of New Secessionism to bring it into the mainstream and open it up for debate, scrutiny, adoption, adaptation, and criticism. It is not a history of the ideology or its failures and successes; it is not a comprehensive enyclopaedia of all possible variants on secessionism that might be considered 'New Secessionist'; and it is not a manifesto for its implementation in any particular place. The intention is merely to start an informed conversation—and the hope is to encourage you to become a New Secessionist yourself.

Summary of classical micropatriology

As its name implies, New Secessionism proceeds from and distinguishes itself from an existing ideology of secessionism, classical secessionism, which was developed in the MicroWiki community. Classical secessionism became the ascendent form of secessionism in around 2012, and the ascendent micropatriological ideology altogether in around 2015. A basic understanding of classical micropatriological theory is important to understanding the arguments of New Secessionism.

The earliest micropatriology, probably beginning in the 1990s and becoming a base consensus among micronationalists in the early 2000s, produced two core assumptions now common to all subsequent micropatriological schools:

1. Micronations can be divided into two categories: secessionist micronations and simulationist micronations.

2. Micronations are somehow distinct from ordinary sovereign states, having something in common with one another that they do not have in common with unrecognised states or their secessionist movements.

However, it was with these two assumptions that the universal consensus ended. The earliest division emerged in late 2005 and was between what would become the micropatriology of the modern interactive geofiction community and the contrasting views classical micropatriology that would become ascendent on MicroWiki. In the opinion of those involved with Micras, micronations that existed on Earth and claimed to have seceded from macronations were secessionist, and the countries that existed on geofictional planets were simulationist micronations. This remains the view in the Micras community, who describe their hobby as "micronationalism". In 2005, it was also felt by some that "the secessionists" were becoming irrelevant, and that the micronational community was moving inevitably towards Micras.

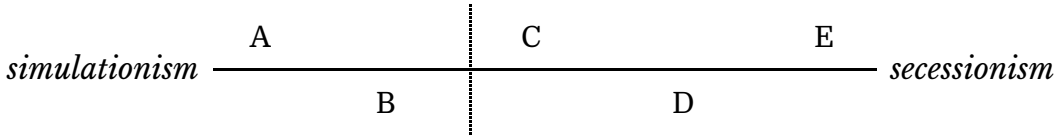
The question of whether interactive geofiction was micronationalism changed in 2011 from a relatively abstract one to a political one, when the competing Organisation of Active Micronations and Grand Unified Micronational took opposite stances on the issue. The G.U.M., which said Micras nations were not micronations, won the battle for influence, and from 2012 onwards the MicroWiki community drew a sharp distinction between micronationalism and geofiction. Within what was now still considered micronationalism, classical micropatriology was the consensus.

In classical micropatriology, the defining features of secessionist and simulationist micronations represent two distinct ideologies or systems of thought: secessionism and simulationism. Both of these, particularly secessionism, were developed into complex and sophisticated theories that resembled macronational political ideologies in their scale and often contentious 'implementation' in micronations.

Classical secessionism states that the goal of a micronation should be achieving recognition from other sovereign states, often characterised by laymen as the 'I want to get into the U.N.' form of micronationalism. In classical secessionism, the things that make micronations distinct from mainstream unrecognised states proceed entirely from micronational failures, such as a failure to be taken seriously by the media or a failure to provide their citizens with services, treating micronations as particularly small and unsuccessful unrecognised states. Classical simulationism states that micronations should be perceived as games, jokes, hobbies or political simulations, with the core of the fun activity being claimed independence and sovereignty, and play-acting on this basis.

From around 2015, simulationism was greatly stigmatised and was seen as a non-serious and childish form of micronationalism, while the simulationists claimed the opposite, arguing that their contentious views amounted to nothing more than pointing out that the secessionist emperor had no clothes on. In secessionism, the non-seriousness of micronational claims to independence and sovereignty was what distinguished micronations from mainstream unrecognised states, and that no micronation had any chance of ever being widely recognised as a real country. The most radical classical simulationists suggested micronations shouldn't assert their independence even formally, blurring the line of what counted as micronationalism.

While the system of thought itself never managed to gain much respect, many secessionists had varying degrees of sympathy with the “emperor has no clothes on” argument within simulationism, and it became conventional to imagine that the two ideologies existed on a linear scale analogous to the left-right spectrum, with the positions of different micronations still generally being defined as falling into one of the two camps but with different nations being seen as more or less secessionist based on the apparently jocular or non-serious elements of their culture and politics, and on their sympathy with simulationism’s “common-sense” arguments:



A - Those hardline simulationists who believed a micronation shouldn’t even formally declare independence, and who often had sympathy with geofictionalists.

B - Moderate simulationists, who believed that micronations were essentially hobby projects or ‘serious simulations’ that declared independence while openly admitting to not desiring recognition as non-micronations, *e.g.* Max of Jupiter.

C - Soft secessionists, who maintained a formal commitment to achieving recognition of their independence while openly declaring their projects to be micronations and, in practice, treating them as hobby projects, *e.g.* Jonathan Austen.

D - Moderate secessionists, who acknowledged off-the-record the micronational nature of their projects and participated in the micronational community, while making some genuine efforts to act like a real country, *e.g.* Dylan Callaghan.

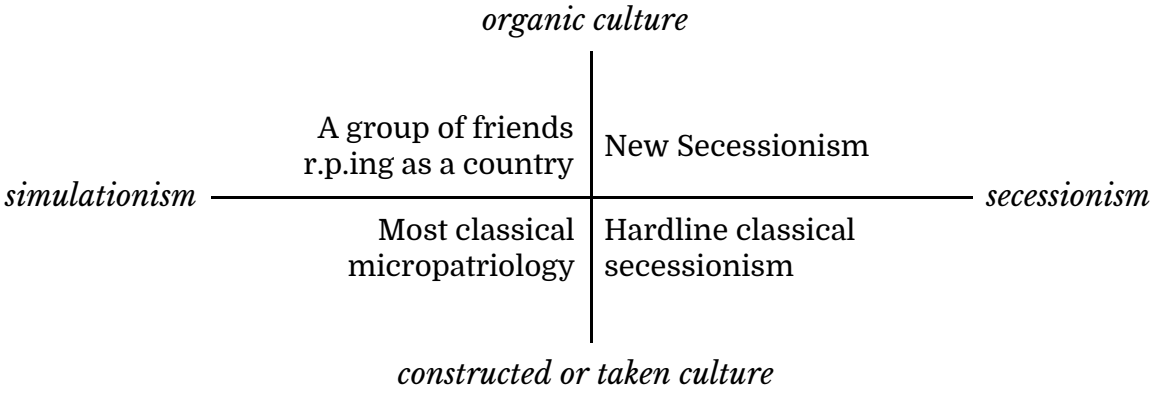
E - Hardline secessionists, many of whom ignored the micronational community and treated their micronations both on and off-the-record as serious secession movements with every intention of achieving recognition, *e.g.* Vít Jedlička.

New Secessionism from classical micropatriology

In classical terms, New Secessionism is a radical centrist ideology that blends the acceptance of simulationist “common sense” with the secessionist commitment to micronations functioning as actual states, rather than projects, providing meaningful government and political structures to citizens who use them in a non-simulationist or play-acted way. New Secessionism proposes that micronations achieve this by being based on “cultural groups” (often existing groups of friends) that provide an organic basis for the nation’s culture and identity and to which genuinely meaningful services and government can be provided on a small scale.

For the New Secessionist, those micronations with governments that are ultimately seen as nothing more than a fun political simulation but that also maintain a formal commitment to achieving recognition of their independence are, in practice, simulationists, and the simulationist recognition that soft and moderate secessionist micronations are essentially hobby projects is used as the impetus for considering real secessionism to be defined by achieving the existence of a meaningful and non-simulated state and organic national culture on the micronational scale.

Thus, by blending the two classical ideologies, New Secessionism transcends the one-dimensional political spectrum, and requires a second dimension, with one pole being micronations that have an organic basis for their culture and identity and the other being those micronations that have an inorganic or constructed one or one taken from an historical macronation.[1] The classical dimension is also redefined around whether or not the process of government itself is simulated, and the existence or otherwise of a formal "Declaration of Independence" is seen as less important in determining how secessionist a micronation is. Such a two-dimensional "political compass" was created in 2019 on the MicroWiki Discord by Ives Blackwood and Zarel Smith, and has since seen some limited popularity in the community.



Thus, in summary, New Secessionists believe that micronations will likely never be recognised as macronations and that actively striving for this goal is pointless, but that, instead, they should focus on trying to work as genuine small governments for their citizens, providing services that are actually useful; encouraging and taking seriously the organic culture of that group of people, however "non-serious" it might appear to outsiders; and creating a political system that works in practice without the people more interested in classical micronationalism taking over without a mandate.

[1] If you find classical secessionism's commitment to largely constructed cultures, or cultures taken from historical macronations, to be contentious, see Richard Hytholoday (2015).

New Secessionism from parallel plane theory

New Secessionist ideas can also be derived a separate way, from parallel plane theory. This relies on less mainstream thought and will be covered here only briefly, but is relevant for representing the real-world historical origins of New Secessionism and for providing much of its nomenclature, the use of which is less cumbersome and more elegant than clunky adaptations of the words used in classical theory.

Parallel plane theory is based on the *Resolution on Micronational Sovereignty*, adopted in 2017 by the Congress of Colo, a conference of delegates from Delvera, Karnia-Ruthenia and the North American Confederation better known for its role in a diplomatic dispute between those nations and Austenasia. Those nations were going through an iconoclastic phase of intentionally launching contentious attacks on those aspects of micronationalism that they believed went against common sense; one such attack was on the Austenasian relationship with MicroWiki, and the *Resolution* was another, taking a stance that resembled the "emperor has no clothes on" argument of classical simulationism against the idea micronations could ever achieve recognition, but reaching it without relying on classical simulationist theory.

The core of the argument in the *Resolution* was that "micronational governments, as true servants of the people, should protect their citizens from unnecessary hardship and persecution at the hands of macronations in relation to movements of secession", and that, therefore, "micronations should not identify as a movement which seeks to usurp the macronational monopoly of force" [meaning, in context, sovereignty]. It proposed instead that micronations and macronations "exist on separate, parallel planes whereby their duties and responsibilities do not overlap", and said that, on this parallel plane, micronations "have sovereign power".

Some minor micronations who have never encountered the *Resolution* believe in versions of parallel plane theory for their own reasons. The Commonwealth of Deseret describes itself as "existing imperium in imperio within the United States", and the Republic of West Who refers to itself as a "domestic dependent nation" by analogy with the legal position of Indian tribes. A similar non-exclusive sovereignty is also sometimes implied by the laws of soft secessionist countries to avoid conflict with the local macronation; for example, the law of Adammia suggests that Addamic law is on a different level to English macronational law, with Adammia only able to make laws that are more restrictive than English law and contradictions between the two only being 'symbolic', with the macronational law taking precedence.

A second important concept to consider is that of inherent national sovereignty. In a common visual metaphor for this model, sovereignty is seen as a river, with institutions of government as waterwheels or hydroelectric plants powered by the flow of the river. The sources of these figurative rivers are nations or peoples. Institutions of government for nations or peoples are only able to function by deriving their power from an inherent sovereignty, and the non-existence of such institutions does not effect the existence of that sovereignty. Before countries existed,

therefore, peoples had sovereignty, but had not used it as the basis for institutions of government. quasi-Legal structures that are not countries can also be built using this sovereignty, such as the tribal governance of the pre-colonial Indians.

Blended with the idea of inherent national sovereignty, the parallel plane theory suggests that groups exist on the micronational plane of sovereignty that have not used their sovereignty to form governments, like most peoples in ancient times. These are the “cultural groups” of New Secessionism, and are often groups of friends that share a collective group identity and a loose “culture” of in-jokes, traditions, and so forth. Micronations, known as micronation-states by analogy with nation-states and with the word ‘micronation’ being reserved for the organic part of the micronation-state that developed from the cultural group, develop when cultural groups create institutions of government from their inherent sovereignty.

Normal New Secessionism is then reached by cancelling out the wackiness while preserving the fundamental idea that cultural groups form micronation-states in the same way that nations form nation-states. A New Secessionist micronation, then, is one where the government provides services and government to its citizens on a small scale, just as a normal national government does for its citizens, and that respects and encourages the micronation’s organic culture. A minority of New Secessionists still believe in parallel plane theory, but as the derivation from classical micropatriology shows, the idea is not an integral part of the ideology and is rejected by most New Secessionists, including Ives Blackwood.

Nomenclature of New Secessionism

As mentioned previously, New Secessionism has an open lexicon of terms that are used in a unique and distinctive way. This section aims to cover those that are used most regularly and consistently, and that are actually useful in talking about New Secessionist micronationalism in an elegant and concise way.

classical micropatriology - the ascendent micropatriological theories of secessionism and simulationism on MicroWiki developed in the late 2000s and the 2010s.

cultural group - a group of people sharing a common culture, however non-serious, and collective identity; usually, in practice, refers to groups of friends, and is most commonly used in a historical or theoretical context when describing those groups that go on to become the micronations of micronation-states.

Glastieven Model - a model to create a meaningful, non-simulated market economy on the micronational scale based on similar principles to New Secessionism.

li - italicised; a word taken from Confucianism and sometimes used a little loosely in New Secessionism to refer to the traditions and the ‘way of doing things’, or ‘pattern’, of cultural groups and micronations, with the implication that it should both guide the conduct of micronational govments and be preserved and strengthened thereby.

micronation - the ‘nation’ part of a micronation-state; the cultural group or group of friends that makes up a micronation and provides the organic basis for its culture.

micronation-state - a country on the micronational scale with a micronation as the basis for its organic culture and a government that provides meaningful services and government to its citizens on that same small micronational scale; cf. *model country*.

model country - a self-described country on the micronational scale that exists as a hobby project or club, or that does not provide meaningful government to its citizens; many self-described “micronations” are, to a New Secessionist, model countries.

parallel plane theory - the non-mainstream micropatriological view that micronations and macronations “exist on separate, parallel planes whereby their duties and responsibilities do not overlap”.

I may update this section with more terms if they arise.